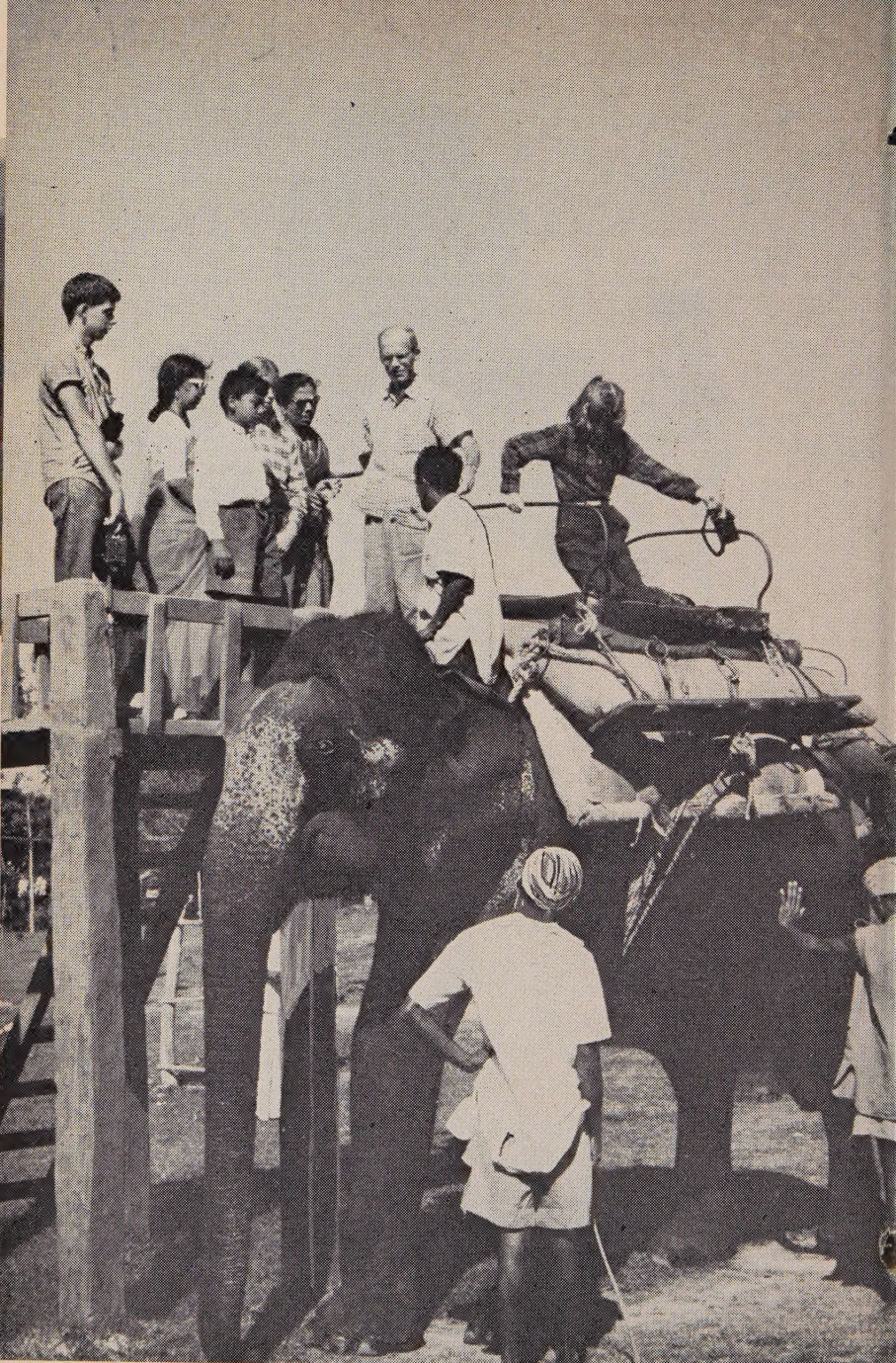


Religious Education
EXHIBIT
Pacific School of Religion



Youth / TWO FAMILIES IN INDIA



... two families in India

An elephant ride will long be remembered by the members of this American family during their final days in South India.

"We saw lots of wild game on that ride," recalls young David Mook, "and we got chewed alive by bugs. They stung like bees. But it was a really fascinating experience."

David's father, Rev. Telfer Mook, is secretary for India and Ceylon for the United Church Board for World Ministries. The Mook family includes Rev. and Mrs. Mook, Byron, David, Frances, and Margaret. They have lived in India and Ceylon a total of three years. And their Indian hosts on that occasion were Dr. and Mrs. Russell Chandran and daughter, Vijaya, and son, Prem. Dr. Chandran is principal of United Theological Seminary in Bangalore, South India.

The elephant ride was the Mooks' farewell to India and to the Chandran family on that trip several years ago. But this past year the Mook and Chandran families were together again, for Dr. Chandran had been invited by Union Theological Seminary in New York to come to this country for a year as the Henry W. Luce Visiting Professor of World Christianity. And Dr. Chandran's family came along. Now after a year in the States, the Chandrans have returned to their homeland.

But while the Chandrans were here, YOUTH magazine interviewed the two families and then invited each member of both families to write his or her impressions of India. Along with the artistic interpretations of Lemuel Patole, a Christian artist from India, YOUTH presents a portrait of modern India through the eyes of the two families.

Youth

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Photo by Kenneth Thomp

YOUTH: Vijaya, what are the biggest misconceptions that Americans have about India?

VIJAYA: Most of the children I met in summer camps in the United States thought that India was just jungle, while others thought it was a vast area of bare land, or desert. I tried to tell them that even though the regions are quite different and many people are still primitive, the cities are modern and the people are just the same.

YOUTH: David, when you first went to India, what were you surprised to find that you hadn't thought of before?

DAVID: I was surprised at the lack of a romantic atmosphere. I went over there with a sort of different idea—the Rudyard Kipling stories and all that kind of thing.

FRANCIE: When I came back to the United States after our first trip, people asked me if there were snakes running all over the streets.

YOUTH: Where do they get this idea of snakes in the streets?

Two families in the States

FRANCIE: Many travel posters have snake charmers on them. It's just a misconception, like tigers and maharajahs.

YOUTH: Prem, do you agree that books give this idea about India?

PREM: Yes, and Tarzan movies. Boys here think that India is almost like Africa—like in the Tarzan movies.

YOUTH: How do you clear this up?

PREM: I tell them about the cities where we come from, and that jungles are only in certain parts of India and are set aside as forest reserves, like our own state parks and federal forest reserves.

YOUTH: What surprised you about India, Margie?

MARGIE: I think of the freedom of the animals—the cows have the run of the city. And you see them eating newspapers and strings and things out of trash barrels. You wouldn't see that here in the city. It was just kind of different.

YOUTH: What about adult ideas of India?

MRS. CHANDRAN: I was surprised at the number of people who asked me where I was from, because I thought if people saw me with a sari on they would immediately assume that I was from India. An Indian friend of mine who is married to an American and who still wears her sari was really annoyed when somebody asked her if she were a Crow Indian.

DR. CHANDRAN: I suppose most people have misconceptions about other people. Most people think of other countries in terms of the most interesting things associated with them. When they think of India, they think of the villages, the snake charmers, the elephants, the Taj Mahal, and the places of interest for tourists, and a lot of people come to India just to see the interesting things.

We need to encourage traveling people to get acquainted with people. When we really get to know people, whether they are city dwellers or village dwellers, there is a certain commonness of human interest. Nehru used to say that you cannot evaluate the educational status of a person purely in terms of a university education. Sometimes a man with a university degree may not be an educated man at all. A man may be illiterate and still may be educated, for he may have a lot of common sense. We have some of that in India, and it is that aspect of the human situation that people should get acquainted with.

MRS. MOOK: Not many American tourists take time to get acquainted with Indian people who are not in the main cities of Bombay, New Delhi or Calcutta. Also, I think most Americans, wherever they are in the world, tend to measure a country by comparing it with the living standards that we have here. And so, Americans react either with great shock to the poverty and disease in India to the point where they want to withdraw from it, or else they tend to go overboard in the other direction with too much pity and not enough understanding that India is a country that is trying in 18 years of freedom to come up in the 20th century economically and politically.

YOUTH: After the death of Nehru, there was much concern about the future of India. To understand India, what must we be most aware of?

DR. CHANDRAN: I think the biggest thing to understand is that a revolution has started which cannot be called off. And the substance of the revolution is the awakening of millions of people to their birthrights, to being fully participating in the benefits of the new age. The problem of the country is to raise the living standards for the millions of people and to do that in a democratic way. Perhaps what India is trying to do is one of the most significant experiments anywhere in the world in our time in the history of mankind.

Whether or not we succeed will depend upon what other nations do. Already we have seen how things can be put back by armed conflicts such as China's attack on our northern borders. We also have some fears for a stable government, but fortunately India will have a strong cabinet under Prime Minister Shastri. He is a very good man. But certainly he will need the cooperation of other countries who also believe in lifting up the standards of humanity and in doing this through democratic methods.

MRS. MOOK: I think it's terribly important to emphasize the fact that India is a stable democracy and is about the only one in the whole area of Asia. Note, for example, how orderly and quick was the transition of government.

ter Nehru's death. People in the United States are constantly trying to tie up India with other powers which we think are in opposition to us, wondering whether, because India of necessity has to be rather socialist, this isn't somewhat foreign to the kind of government that we really would like to see India have. Politically, India's democracy has all the guarantees in it that ours does.

MRS. CHANDRAN: Many people make the mistake of assuming that because India is friendly with Russia, America is India's enemy. Why? Because many Americans cannot understand any country being friendly with Russia. They find it difficult to imagine that any friendliness can exist within Communist countries. Just because Russia has the Communist form of government, she's not our enemy. When Americans ask me why India accepted military aid from Russia, I asked them why America is giving military aid to Pakistan which is our enemy on the border.

YOUTH: India's neutrality has caused much misunderstanding, especially when Nehru was at his peak of influence as a world leader.

DR. CHANDRAN: There were times when one could find weak points in Nehru's policy, but, on the whole, he was trying to keep Russia on the side of peace and he was shrewd enough to understand the temperament of the different peoples involved. He was basically a friend of the West and he knew that he could be critical of the West and survive, but he could not be critical of Russia, for he had yet to win the friendship of Russia. The way he won Russia's friendship meant a great deal for the world and so the non-alignment policy that India followed was important for the peace of the world. Nehru had pressure from strong groups within India to give up non-alignment and join one of the power blocs. But Nehru was more far-sighted. He was more concerned about world peace.

BYRON: When I was in India, the civil rights struggle in the U.S. was in the Indian headlines. I'm wondering if there's any real understanding in India of the progress which many of us think is being made in this country in this struggle?

MRS. CHANDRAN: A few people like us who have had the opportunity of having close friendships with Americans who have taken part in action or progress in integration know about the improved status of Negroes in the United States. But I don't think that the ordinary Indian knows about it because the things that are publicized in the Indian papers are incidents like the burning of churches in Mississippi and the murder of three civil rights workers.

DR. CHANDRAN: People usually seem to paint the darkest side of the picture. In its publicity India has reported the unpleasant things in America. But the passage of the Civil Rights Bill in the United States has also given a great deal of publicity in India and the more thoughtful Indians know something of the progress you're making here.

Of course, there are vested interests everywhere. In your country I have come across newspaper reports which give wrong impressions of India. I saw recently in an American newspaper a very long news story of the suicide of a couple in India who could not get married because they belonged to different castes and their parents objected. That story reflects minority feeling on caste in India today. The purpose of that news item in that American paper was to show that caste was still prevalent in India.

BRYON: In my travels in India, I ran into a number of people who really had no understanding of the whole problem of civil rights in America. And one of the reasons I think that Indian people, particularly at the college level, tend to be somewhat intolerant about this U.S. problem, is that America, as the ideal perhaps of democratic processes in the Western world, is sometimes expected to have as close to a near-perfect society as could be imagined. And so, any small flaws in the U.S. political or social scene tend to become magnified, perhaps way out of proportion.

I recall a discussion with the faculty of a small Asian college where I was asked, "Why doesn't President Kennedy simply leave Washington and go down to the South and persuade all the white Southerners to be nice to the Negroes?" This surprised me at first, but I tried to explain by comparing our civil rights struggle with the efforts of India to legislate the caste system out of existence with a law. You can't simply pass a law and expect the problem to vanish overnight. Americans have a role to play in interpreting this to Indians, just as we need to better understand Indian problems.

For example, we tend to stress the ideals of democracy when and where they appear in the fabric of Indian political life. But we shy away from any thought of socialism in India. Socialism is a bad word to many Americans. But when you look at the overwhelming problems which India must attempt to solve, a certain degree of state ownership and state direction is necessary. The most glaring example of American misunderstanding of the basic problem was the rather intolerant and ill-informed attitude toward the big steel mill which India wanted to build under a four- or five-year plan and for which the U.S. Congress denied funds to the Indian government. Perhaps the most important reason why these funds were denied was that the steel mill was to be owned by the government of India and this was not consonant with the American virtue of rugged individualism.

VIJAYA: I was very impressed with the integrated living in the camp I visited last summer in this country. We had Negro children in these camps and there was no racial tension. That was really impressive, for we have heard so much about racial tensions in our newspapers. But at the church camps all of us lived together as a happy Christian family.

BRYON: There's one thing I've been waiting to stick in someplace. Most people mentioned that Americans react in two ways toward the poverty in India: either complete withdrawal or too much pity. I would like to add a third

action—just despair. *What can I do?* People say that the problems are vast that no matter what I do, it's just a little bit. I have discovered in our country—at school and in speaking—that people have a much greater consciousness and can be awakened to a greater consciousness of human need than we imagine. Two or three dollars can mean a lot to those doctors who are working in India in the rehabilitation of people who have leprosy. And each American can help. And this finds a welcomed response. A few years ago the civil rights problem in our country seemed so vast, but now people are beginning to realize just a little bit of individual effort is needed to make your feelings known, and the results are impressive.

A lot of us who have lived in India have seen what a little bit can do. Very few of my American friends who went to school with me in India have been repulsed by the whole thing. In fact, almost everyone without exception wants to go back.

YOUTH: What of the work of the church in India?

MR. MOOK: I had a conversation recently on a plane with a man who wanted to know if the church was making a rapid enough rate of conversions in India to justify its being there. I tried to answer him by saying that joining a church and becoming a formal Christian is certainly not the only purpose for which Americans connected with the church are in India. Becoming a Christian might be called the ultimate purpose, but Americans are working in medicine, agriculture, and education to help the people improve their daily lives. The actual number of people who are baptized should not be the primary concern.

I've often been asked, "If the President of India, Dr. Sarvepalli Radhakrishnan, did post-graduate work at Madras Christian College, why didn't he become a Christian? Did you fail if you didn't convert him?" My answer is "No, we didn't fail," because I think that although we haven't brought such people to be baptized Christians, they have had their education within the Christian context. A sense of Christian ethics and values is at the heart of their lives. We can see in so many of the decisions made by non-Christian graduates of Christian colleges how they were affected by the training received in Christian institutions.

DR. CHANDRAN: I think in India the church is not fully understood by the nation as a whole yet. The church, in many quarters, is still regarded as something that has been created by Western culture, Western influence. The church has yet to give full evidence that it is a genuine part of the Indian people, working in the best interests of the Indian people, and at the same time, not purely a national phenomenon, but part of the new creation which Christ had preached about. Now that is a tremendous task for the church, and the church should be keenly aware of it. Our task is not just numbers. Our task is to make Christ Himself meaningful to the modern Indian.



teens east, teens west

VIJAYA CHANDRAN / While her family lives in this past year in the United States, Vijaya, 20, studied as a junior at Mount Holyoke College, which is the sister college of her own Women's Christian College in Madras, India. Vijaya is majoring in chemistry. She returned to India this summer to complete her senior year at Women's Christian College.



I am unable to find the appropriate words to express what a wonderful and valuable year the past one has been for me. Life in America is so different from that in India. Every experience has been a gateway opening to a new and exciting world, and that is why my stay here has been so joyable and rewarding.

My impression of an American teen-ager is that of a very independent person. They have more freedom than any of us have in India. One main reason for this may be that they have more opportunities to earn money for themselves if they really want to. They need not depend entirely on their parents for financial support. In India, there are no such opportunities for young people to earn money, and they have to depend entirely on their parents for everything until they reach adulthood. I can see the advantages as well as the disadvantages of the American teen-ager's position. One main advantage is that they are able to stand on their own feet very early in life and also grow into responsible adults more quickly. On the other hand, being oneself too soon from parental ties may also weaken *family ties*. But both depend on the individuals concerned.

The social life for teen-agers in America is very different from that in India. We do not have dating or dancing with boys or any kind of social contact with the opposite sex, since marriages in India are arranged by our parents. My social life is almost entirely with girls of my own age group. In America, it seems just the other way round! It has been a very interesting experience for me to see such things being done differently. Since the social pattern is so different, some of the attitudes of the girls also seem different. In India we would rarely hear of boys' names being spoken in the dormitories, whereas here the table conversation seems to be centered almost entirely around boys!

I entered Mount Holyoke College at a time of great excitement. It was the time of America's national elections last year. I have never in my life experienced so much excitement around me. Every one seemed so enthusiastic and interested in everything that was going on. They seemed to know every minute detail concerning their elections. They not only talked about the elections all day long but also did a lot of active campaigning. I could feel great admiration swelling inside me as I watched my young American friends at the time of their national elections.

The attitude of the American students in classroom is also very different from that shown by students in India. Students here express their opinions freely and also discuss more in classrooms. This I feel is the best way one

could understand the subject being taught. I strongly feel that more discussions should be allowed in classrooms in India and students should be encouraged to voice their opinions more freely to their professors.

American youth should realize how fortunate they are. As I look around, I see that compared to India these young people have millions of opportunities to make the best of their talents and to build wonderful careers for themselves. They also have the freedom to do it. Many parents in India still strongly feel that their daughters should not work or go to college but should get married after a certain age. This trend of thought is changing rapidly in modern India, but it will take a long time before every one can change.

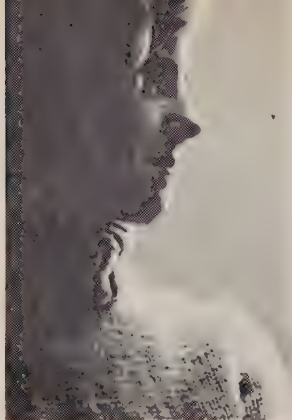
American youth act according to the expectation of their own age group rather than that of their elders, whereas in India our actions are all directed according to the expectations of our parents and other elders. I find more respect shown towards one's elders in India than in America. Also, American girls believe very strongly in equality of man and woman, whereas in India the girls feel that they are inferior to men and most of them want to feel that way because this feeling gives them a great deal of security. This again might change, since more and more women are demanding equal opportunities and are gradually becoming self-supporting.

In concluding, I would like to say that girls in America and India are basically the same. We have so many ideas and attitudes in common. It is only the expectation of society and the social pattern that sometimes makes us act differently, but when we get together we're all the same!

▼

ARTS / "The changing world temporary art in India reflect influence from European and art, which in a way is support universal language of impres However, a great deal of the India still deals with tradition ical forms and symbolism using ern techniques and media."





through a window

FRANCES MOOK / Frances, 14, who is entering the ninth grade of Tenafly Junior High School, Tenafly, N.J., has spent three years in India and Ceylon. She tells here of a train ride in India.



It was still dark as our train crept puffing into the crowded station. But people there paid no attention to the darkness, if they were aware of it at all. To them it was simply the beginning of another day. Each person was busy in his own individual routine. Many of them were merchants, feverishly trying to sell their wares to us passengers on the train: oranges, bananas, candy, magazines, coffee. Many were travelers who had spent all night sleeping on the station platform, rolled up in their *saris* or *veshtis*, waiting for this particular train. The chaos was indescribable. The train lingered for several minutes in the station, and one by one a group of people begging began to collect around the car in which we were sitting. Some of them were missing a leg or an arm or the sight of an eye. Perhaps they were victims of leprosy, with gnarled and stunted fingers. Or

by Herman Ahrens



perhaps they were just terribly poor, with thin, starved faces. When you are confronted with a group, such as this, your first impulse is to help each person individually until they can all lead normal lives again. It is very hard to close your door to any one of these people. However, if you give money or food to one, you are likely to have 20 or 30 more who are in just as serious condition, all asking and needing your help. . . .

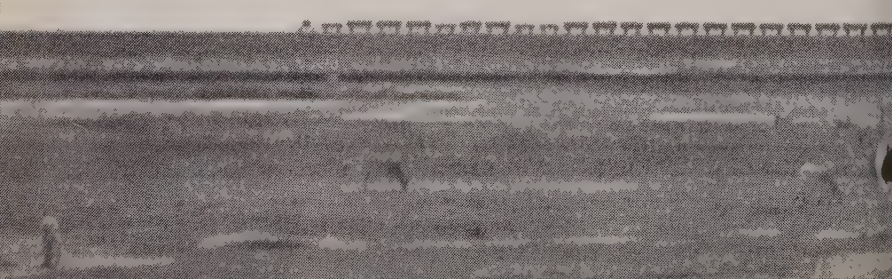
As the train pulled out of the station and rapidly gained speed, the bustling city vanished into the distance. Here and there were little mud-walled villages, and rice fields surrounded us. The rice or "paddy" fields were dotted with the bright-colored saris of the women who were already out transplanting rice.

As we drew near to a village, the poverty in which these people live became very noticeable. We could see scavenger pigs and stray py dogs, thin long-legged snappish dogs, prowling about. Women were going to a pond from the village to get water in their clay pots, and they walked gracefully down the path balancing the pots on their heads. The men were already out plowing with their pairs of bullocks at one end of the wet field where the women were transplanting the "seed paddy," which was several inches high and bright green. The children, who were wearing little or no clothing, were all working too. Very young ones might be toting the basket around on their hips. The older ones have bigger responsibilities. Boys usually mind the cattle, while girls help in the fields or prepare meals.

We passed by such scenes all day. When night time fell again, silence came with it, except for the steady rhythm of the train. Out of the train window a huge red moon spread a golden hue over the countryside. Banyan trees stood outlined against the sky, casting eerie shadows.

At five the next morning, we pulled into the station at Kodai Road. From here we wearily transferred our gear to a car for the last leg of our trip. In the early morning light, the land around us looked very flat and dry. Often, as we drove, we came up behind a herd of cows or water buffaloes.

Photo by Herman Ahrens



"Queens of the Road" we called them. They lumbered to one side as we honked and they were left behind in a cloud of dust. Every now and then, ten far from any village, we passed a small Hindu temple or an orange-tinted shrine under a banyan tree. Once we came to the remains of an ancient banyan tree which afterward we always called "the witchy tree." It was black and dead, but for some reason it did not fall down. Its branches were lopped off and were only stumps. But it was considered a sacred tree, and women who wanted children brought to the tree little doll-sized cradles of wood, which they hung from the branches. Then they performed *puja*, worship, and prayed that the gods would give them children.

Farther on our car came to a railroad crossing, and, as luck would have it, a long freight train was just beginning to cross slowly in front of us. We stopped and settled down for a long hot wait. Suddenly, as if from nowhere, a man appeared with "tender coconuts." These are green coconuts, and they are a great delicacy, especially on a hot morning. The man chopped a hole in the top of the shell and showed us how to drink the cool coconut water. Then when that was all gone, he took a machete knife and hacked the coconut open. Instead of hard white meat inside, we found greenish-white soft meat, about the consistency of lemon pie, and it was cool and refreshing. The people of India say, in fact, that there is nothing more refreshing on a hot day than tender coconut.

Now we were nearing the end of our journey. Our road went near the Vaigai River and near some wide irrigation canals. The land was greener here. There were coconut palms along the road. Once we stopped the car and piled out to watch several water buffaloes sogging in a muddy puddle. Their heads stuck out above the water, and their dreamy expression showed how happy they were in the cool mud.

Then the huge towers of the Meenakshi Temple came into view, and we entered the city of Madurai. It was the end of our journey but only the beginning of two interesting years in India, my second home. ▼





Photo by Joseph Nettis

my school my country

REM CHANDRAN / Prem, 13, attended a private school this past year in Groton, Mass. He writes of his school life back home in Bangalore. He returned to India with his family in June.



Photo by Kenneth Thompson

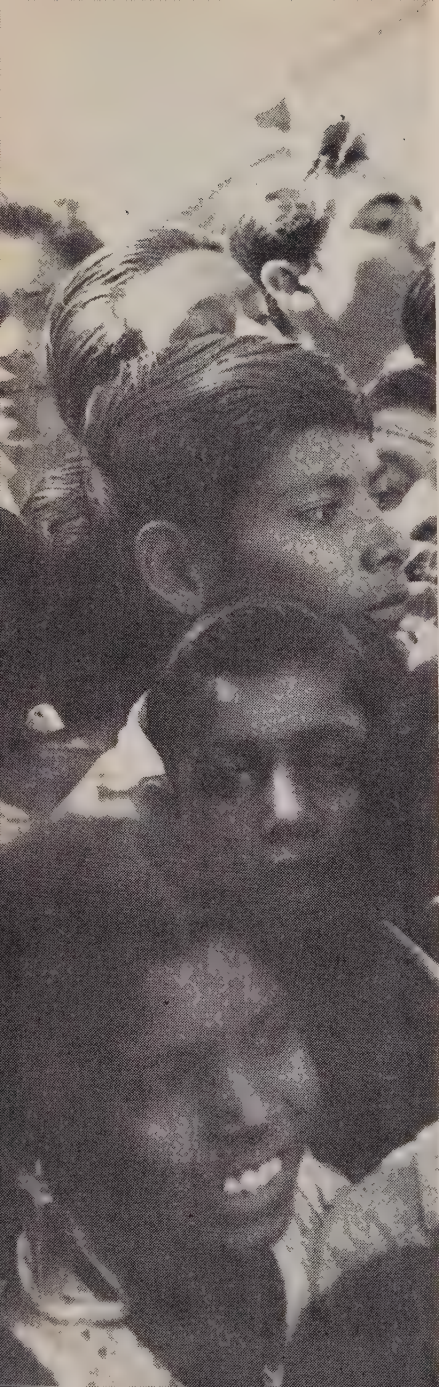
My name is Prem. I live in a big city called Bangalore, South India. This city is the capital of Mysore State which was ruled by a Maharajah before independence.

I live in the compound of the Theological College where my father teaches. This is a very interesting place because I have many friends to play with. There is Andrew, the son of one of the college helpers. His mother has 12 children and he goes to a Roman Catholic school near by. I have also a Muslim friend who goes to the local municipal school. In this school education is free. Another Hindu friend of mine who lives nearby goes to a Hindu private school. In some schools the medium of teaching is the Tamil language and in other Kanarese. There are also many schools in Bangalore where the medium of teaching is English. I go to one of these schools. It is called the Bishop Cotton Boy's School. There is also a Bishop Cotton Girls' school. My mother teaches in that school. My school is a Christian school and is part of the Church of South India.

Our school begins at the fourth grade. Altogether there are eleven grades in Indian schools. The final examination which a student takes after his seventh grade is the Indian School Certificate Examination, which was formerly called the Senior Cambridge Examination. There is also a State examination at the end of the tenth grade. Anybody can leave school and join college if he wants to after the tenth grade examination.

The subjects are varied. The medium of instruction being English, English is the first language. The second language is Hindi. Besides these too, every boy is expected to do a third language which might be either Sanskrit or Kanarese, the local language. I do Sanskrit, one of the very ancient languages of India. Besides these languages we have mathematics, biology, chemistry, history, geography, physics and scripture.

Although the school itself is a Christian school, the majority of the boys



are non-Christians. There are Hindu, Muslim, Sikh, Christian and Zoroastrian boys coming from different parts of India and speaking different languages. Besides these we have a few boys coming from Africa, Malaysia, Europe and the Middle East. In this sense, the school is international.

The school term begins in January and goes on till April. There is a break of six weeks for summer. The school starts again in June and goes on till September. We have a break of two weeks in September for the Dussera Festival. This is a big festival celebration all over India, but it is also a special festival of Mysore State. All schools and colleges are closed. Thousands of people go to Mysore to enjoy the state festivities. For a whole week the palace celebrates this function and the Maharajah of Mysore—who is not a Maharajah any more—gives “darshan” or audience to the people. I have been there once. It is fun to watch the Maharajah with all his palace officers and cabinet ministers sitting in the audience hall of his forefathers and dressed in grand clothes. From the end of September the school goes on till the middle of December. In December we have our final examinations and promotions and the school closes for another six weeks.

A normal day begins at 8:30 a.m. All the boys assemble in front of the chapel. The boys are made to stand in rows and the discipline is taken care of by the prefects. Latecomers are marked by the prefects and unless they have a very valid excuse

They have to stay for detention. There are very few late-comers because of this. All the boys assemble in front of the chapel. Chapel attendance is compulsory for Christians and during chapel time the non-Christian boys have a special assembly of their own. The chapel service is conducted by the Headmaster.

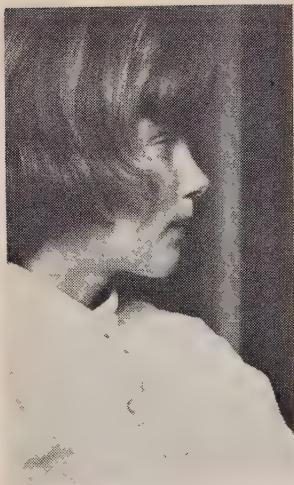
Classes being after chapel. There are two sessions. In the morning there are four periods of 46 minutes each with a break of 15 minutes in between, and in the afternoon there are three periods. There is a break of an hour for lunch. Most boys carry sandwiches or *chappattis* (the Indian home-made bread) with them, but some well-to-do boys have hot lunches brought to them by their family's helpers. They carry this in a brass tiffin carrier. Since many boys do not have a separate dining-room, we often sit under the trees and eat lunch. Twice my sandwich has been carried off by kites (hawks)! The school pays great importance to physical activities. Physical training classes are held every day. In the evening boys play cricket, hockey, and soccer in the school grounds. Our school has some of the best teams in these games. There are often interschool matches held and there is a great competition to win the different shields.

Sports Day is a great event in the school. It is a holiday. Parents and friends begin to gather in the grounds soon after lunch. There are all kinds of food stalls scattered about the compound for boys who have not much interest in games but who spend their time watching the events and going from one food stall to the other. The courts are crowded with competitors dressed in white sports clothes. There are all kinds of field and track events and each item is announced over the loud speaker. It is a colorful day and a day of great joy. To give additional color there is a military band playing all the time.

The school also stresses extra-curricular activities. There are hobby clubs which meet every Thursday evening. Boys belong to one of these clubs. These clubs have different hobbies as carpentry, stamp collecting, painting, modeling, etc.

The school is over at 3:30 p. m. When I return home I have some tea and then all our friends gather in our compound. We belong to different groups also. There are children of the staff members, Indian, American and European, but the rest of them are children of the helpers in the college and a few who come from outside. Since we all speak different languages, our means of communication is English. We have our own cricket matches and very often we play robbers and policemen, chasing each other all over the place. It is great fun.

This last year I have been studying in Groton, Mass. I think this is the best school in the world. I love the school, the staff members and the many friends I have made here. I shall return to India in June, 1965. I shall again see my old friends in India but I will miss terribly the wonderful friendships I have made in Groton.



an american at school

MARGARET LOUISE MOOK /
"Margie," 12, describes school
life in India for children of
missionary families. An eighth
grader at Tenaflly (N.J.) Junior
High School, she has lived
three years in India and Cey-
lon.



Did you ever wonder where missionaries' children go to school? My father's work in the overseas mission board of our church is in India and Ceylon. Most of the time he is in this country, but he worked in India and Ceylon from 1958 to 1960 and again from 1962 to 1963. Our family was lucky, and we all (Mother, my two brothers, my sister, and I) went with him. The question was: where should we go to school? Mom and Dad were travelling most of the time, visiting all of our board's work. We children couldn't do that because we had to keep up with our studies. Here in America, Americans in India are lucky because there are two boarding schools for Western children, one in the North and one in the South. In some countries such as Arabia, there are no American schools, and the children have to come all the way from these countries to attend one of the two schools in India. We thought we would have liked to go to an Indian school. But there are two problems: one is that we did not know any language in India (there are 15 major ones), and the other is that the whole curriculum of Indian schools is completely different from our curriculum here. We had to have work that would prepare us for American high school and college.

Our school in India is the one in the South, Kodaikanal School, or Kodai for short. Kodai was started 60 years ago by an American missionary working with our board. It is located in the Palni hills of southwest India, 7000 feet high. Down on the plains it may be very hot—85° to 110° depending



at the time of year. But up at Kodai the climate is mild and cool—sometimes *cold*—even though it is only 10° north of the equator. Since it is cool, grass and trees grow well, and there is enough water for every one. This is very different from the plains, where grass and crops wither and dry up and where it seems that no one ever has enough water.

Going up to Kodai from the plains is like going into a mountainous jungle full of animals. There are quite a few jackals, and occasionally these jackals will come close to the villages near Kodai and may even steal a chicken. There are many monkeys, too. When the first missionaries came up to Kodai more than a hundred years ago, there were monkeys swarming all over the trees. But now many people live in Kodai and they have scared the monkeys off into the jungles so you don't see much of them. The porcupines in Kodai have quills several inches long. They are a big nuisance in gardens as they eat everything. Occasionally a tiger roams around. You can see their pugmarks quite near the villages. Just before we came to Kodai, a tiger had killed one of the cows there.

One of my favorite "animals" (an insect really) is the Roly Poochi. "Poochi" is the word for insect or bug in that part of India. The Roly Poochi is similar to a sow bug, but it is black and much larger. It has a segmented shell, and when it becomes scared it rolls itself up into a tight ball and won't unroll until the danger has passed. I, and many of my




friends at the Kodaikanal School, kept these as pets in little matchboxes.

The landscape in Kodai is beautiful. Near the school we have a small lake with water lilies all around the edge. When the weather is warm enough, we students can go swimming there. The hillsides are covered with eucalyptus trees (which we call "euky" trees), rhododendrons with red flowers, and acacia and wattle with yellow ones. Often you can find wild orchids. Near to Kodai there is a mountain that is very popular with the school children for weekend climbing. This mountain is called Perumal. It resembles an old volcano, but it does not ever erupt.

The town of Kodai is quite big compared to other villages in the area but not compared to towns here in the United States. It is a sort of resort place for Westerners to cool off in during the hot season on the plains. There are many little restaurants, and the smell of rice and curry is delicious. There are many shops, too, where we buy handmade Indian things like rosewood elephants, ivory necklaces, silver bangles, and so forth.

And now for Kodai School itself. There are about 350 students at Kodai. Most of them live in India, but some travel from as far away as Arabia, Burma, and Ceylon. In the school we have many different nationalities: students from France, England, Holland, Germany, Denmark, Sweden, Finland, Austria, Iceland, Ceylon, Burma, and India. A few of them can speak English when they first come, but they quickly learn for most of the students are Americans and Canadians and, of course, English is spoken in both classrooms and around the school in general. The children's parents are doctors, teachers, nurses, ministers. Some are with the United Nations. Some are in business with companies like Shell Oil or Esso. Some are with our United States government (for instance, in U.S. Aid). But most are missionaries.

Since our parents are living down on the plains most of the year, scattered all over South India and other countries, Kodai School is a boarding school. There are dormitories for the younger boys, junior high boys, senior high boys, young and junior high girls, and senior high girls. Most rooms have two or three students in them, and they are decorated with Indian rugs, curtains and bedspreads. My brother's roommate had a leopard skin and a monkey skin on the walls and a stuffed cobra on his dresser. Though we do not like to be away from our parents, we get used to it and become quite independent. There are *ayahs* to help the little girls wash their hair once a week. If one of the little boys misbehaves, he may be rewarded by having to be bathed by an *ayah*! The food is quite good, but it is great to receive a parcel of candy or other things from the United States or from our parents on the plains. We are always so happy when our parents come up to visit us or to stay for the summer holiday.



Our school year is quite different from what it is here. School begins in June because that is when the weather becomes a little cooler on the plains and our parents are able to stand it there. So they leave. We stay in school from June until the end of October, and that is when our big winter vacation begins—winter vacation instead of summer vacation. We finish the term by having a Christmas celebration (a few days before Hallowe'en), and then we take the bus down the *ghat* or hill to the railroad station at Kodai Road where we go our separate ways. By this time it is rainy and cool on the plains, and we have almost three good months at home with our families before going back up to Kodai after the New Year.

Meanwhile, while we've been away, it has been very cold, rainy and stormy at Kodai. Since we have no heat in the dormitories, it is a good time to be away. Even when we come back in January, we nearly freeze for a while. But by then the weather is clear, and by February it is beginning to get really warm on the plains again. By early April it is so hot that our mothers come up and we go "out of boarding." Missionary families have a little house at Kodai, like summer cottages, where we can live together with our parents for a month or two. Most of the fathers are not able to come up until about the first of May. Our term finishes then, and we have almost a month of vacation. We go on hikes and picnics in the woods and hills, or sometimes we take a trip to some interesting place nearby, like Cochin on the seacoast or the game preserve at Bandipur in Mysore State. It is also nice to be able to sleep late in the morning, to ride little horses around the lake, and just do what we want to do.

You may wonder what we study at Kodai, and because we are in India you may think it is quite different from what we have in our schools here. But most of our teachers are American or Canadian and, as I said before, we have to prepare for education in this country. Therefore, what we study is just about what we have here. We even start out with the Dick and Jane books and we cover all the Streets and Roads. However, there are a couple of special things. One of the Indian languages, Tamil, is now being taught. There is a course for high school students on Indian history and government. My brother took art from a prominent Indian artist, Mr. Arul Raj, who paints landscapes and scenes of India. And my sister and I had a wonderful opportunity to study classical Indian dancing with a teacher who is considered one of the outstanding dancers of India, Mrs. Ghose. This type of dancing is called "Bharata Natyam." It is mostly dancing that tells stories of the Hindu gods and goddesses. Every movement of the hands and feet has its meaning, and the expression of the face is very important too. It is completely different from anything we learn or do in the United States. One thing struck all of us in our family when we came back to American

schools, and that is the amount of every kind of equipment here. At Kodai, for instance, we do not have nearly the amount of science equipment that you find in any biology class here. We don't have lots of sewing machines and stoves for the girls. We do have good music and just about everybody plays some instrument. We also have a very good shop and mechanical drawing room, but small compared to what we have here. In spite of not having so much equipment, Kodai students do very well when they come home to college. They take college board exams out there, and nearly every one gets into the college he wants to go to. This year three senior boys have won National Merit Scholarships, all of them missionaries' children and two of them from our board: Steve Cook, who will go to Swarthmore and Carl Dettman who will go to Oberlin. Also Carl was named a Presidential Scholar by President Johnson.

People sometimes ask me if I would like to go back to Kodai or if I like it better here in the United States. That is hard to answer. When I am here I like it best here, and when I am there I like it there. But I do hope that we can go back to India again. It is very interesting living in a country that is so completely different from ours, and when you have a chance to be there a long time, as we have had, you do not feel like strangers or tourists. You feel that it is home, too.

▼

PLACES / "India is a country of many places such as Mount Everest, the tallest peak in the world; Kanchi, the paradise; the Taj Mahal, a dream in marble; and snake charming with their flutes that make the snake dance."



"Sahib," said the little airport official running up beside me, "What have you got in that basket?"

"Oh, nothing," I said.

"Passengers are not allowed to take fruit on this plane," he informed me.

We were almost to the boarding ramp.

"Sahib," he said plaintively, "you cannot take those oranges on the plane."

"There are no oranges in the basket," I said. "How can you tell there are oranges when you cannot even see inside?"

He saw the logic of this and pushed one hand rashly under the burlap covering. It came out considerably faster than it went in.

"What is it, sahib?" The man looked a bit shaken.

"It's a python — a seven-foot python."

We stood and argued. The plane twirled its propellers hopefully. Passengers began to look out the windows, even to come to the door of the plane. Finally the pilot shouted from the cockpit, "Everybody on board! We're taking off!"

The official and I shook hands to show there were no hard feelings.

"If that had been oranges, sahib, you could not have taken them," he said smiling. "But I know of nothing specific in the rules about pythons. However, the basket cover must stay securely tied, and I suggest conversation with passengers on other topics."

I climbed quickly aboard the plane while he was still in this frame of mind, and my python was off for his first plane ride.

king cobra and baby dinosaurs

DAVID MOOK / David, now 17, describes some of his experiences with animals while living several years ago in India. He is a senior at Phillips Academy, Andover, Mass.



Photo by Telfer

I was brought up in an atmosphere of Rikki-tikki-tavi and the people of the *Jungle Books*, and so naturally India came to mean to me a land of black panthers, rock pythons and cobras, talking elephants and monkeys. When I first went to India I found it quite different from my expectations. Instead of lost, deserted cities buried in dense jungle, there were sprawling, modern cities like Bombay, Calcutta, and Madras. Or there were endless small mud-walled villages standing in the middle of baking plains. The animals and the jungle are disappearing everywhere before the enormous pressures of growing human population.

The Indian rhino, lion, and crocodile have almost vanished from most of the sub-continent. The tiger, boar, bison, leopard, Kashmir stag, sloth bear, and elephant will probably be next. The Indian government is taking steps to prevent this process of extinction by two means: the establishment of forest and jungle preserve areas where, of course, hunting is forbidden; and a ban on the export of the rarest animals except by special permission. But still the animal population continues to dwindle, the population, that is, of large, spectacular game animals.

As for the little fauna, that is a different story. India can be a paradise for people who like animals. But they must really like them or they are likely to start hating them. I am not talking now about elephants and king cobras, but about frogs in the wash basin, scorpions in the shoes, ants in the jam, lizards on the walls, bats in the bathtub, spiny-backed reptiles like baby dinosaurs running about in the grass—a thousand other forms of life which invade everything from soup for dinner to toothpaste afterward.

Take, for example, the friendly tree frog which lived behind a picture in a bungalow where I visited. Our first night there, my family and our hosts were seated at the table for dinner. The conversation turned to art.

"Now take, for instance, that painting of flowers on the wall," my mother said. "See how perfectly balanced it is with that tiny frog painted there in the corner. It is so small and delicate you can hardly notice, but it's very important to the composition. And it's a nice humorous note too."

"That's strange. I never noticed a frog in the painting," our hostess said laughing. Then a puzzled frown settled on her face. "But I thought you said the frog was in the corner. He seems to me very close to center, and I can't agree that he helps the composition. But he *is* funny. He looks just ready to pounce on that fly painted on the flower vase."

"What fly?" asked my mother, peering intently through her bi-focals. "It *was* there!" cried our hostess, unnerved.

The frog croaked cheerfully and seemed to lick his chops over the pleasant taste of the fly.

Another example of a household animal which caused something of a stir was the pangolin. A pangolin is a type of anteater which looks somewhat like a large armadillo. He has extremely powerful front legs for burrowing

into the rock-hard ant-hills where he finds his food. A friend of my father's had a pangolin once. One day he got bored, moodily tore his cage door in half, plowed through the bungalow walls in half an hour, and was last seen disappearing down the road. For this reason, I was dubious when I received a pangolin for a Christmas present from a thoughtful friend.

My pangolin was wonderful. I put him in a cage. He put his two front legs against the screen and pushed. No more cage. Then he started walking menacingly toward the nearest wall. I grabbed him and shut him in a closet with a pan of drinking water. Silence. Splash. Gurgle. When I opened the door, the pangolin was standing on his head in the empty water dish. I capitulated after another day of destruction. We took the pangolin out into the road, aimed him toward the jungle, and sent him on his way.

Snakes are one type of animal whose numbers are not decreasing noticeably in India. They are not obvious to the visitor except, of course, in the baskets of snake charmers. This is because reptiles usually hunt at night and stay hidden during the hot noon hours of day. But they are definitely there. An estimated 15,000 people die every year in India from snake-bite, as compared to perhaps 100 in the United States. The chief killers are the common cobra, krait, and Russell's viper. I usually stayed away from these and kept only pythons. The python, in spite of the fact that it grows to 20 feet and a weight of 200 pounds, becomes completely tame with handling and is easy to control with a little practice.

Big game is not extinct yet in India. Although tiger, leopard, boar, bison and elephant have been ruthlessly hunted in many areas, they are still plentiful in a few remote spots. It is difficult to enforce game laws in these places because of the lack of funds and personnel. For this reason, many novice hunters not only kill as often and wastefully as they like, but do so with ineffective and dangerous guns.

The result is man-eaters. A poacher may wound a tiger and then fail to track him down. The crippled animal is unable to bring down deer and boar, his natural prey, and must turn to cattle killing and man-eating.

One night I went out with a missionary and a local Indian minister after such a man-eater, known to be roaming the hills and plains near a certain town. In fact, he had killed two women working in the rice fields. We drove by jeep to the spot of the tiger's last kill and jumped out. The jungle road was dark, and we walked along it three abreast, guns ready. A string of old tiger tracks crossed the dirt and into the jungle. We followed.

Then a tragedy almost occurred. I had eaten dinner at the Indian pastor's house. Rice and curry has never really agreed with me, and tonight was no exception. My stomach began to growl, low and ominous. My two companions spun toward me in the dark, levelling their guns.

"Stop!" I shouted, "its only me."

We went on, still no tiger. Finally we gave up and walked back to the road. There were fresh tiger tracks over our old footprints in the dust, following us. It seemed a good time to leave.

The most pleasant type of hunting that I ever experienced was with a camera from the back of an elephant in the Mysore Forest of Bandipur, once the private hunting preserve of the Maharajah of Mysore. Any one who travels through South India should not miss this.

Our elephant was big and ugly, as most elephants are. The mahout leaned a ladder against her side, gave her a reassuring pat, and up we went. Then he tickled the elephant behind her ears and off she swayed into the underbrush. That day we saw more big game than in all the rest of our time in India put together—herds of sambar, spotted deer, an occasional wild boar, even wild bison browsing peacefully with their young. These preserves are the last refuge of the big animals.

This is only the briefest glimpse of Indian wildlife. To appreciate fully its fascination, color, spectacular size, its power and variety, you must visit India yourself. A book of photographs, an article, or a story simply cannot convey the feeling one has in facing a pawing black bull bison in the reddish twilight of a late summer afternoon at Bandipur. I had a taste of it and loved it. Within two or three decades, such scenes and such adventures may be gone forever. ▼

RELIGION / "We see here the symbols of Hinduism, Mohammedism, and Christianity, the most prominent religions in India. The Indian symbol for the word "om" means beginning of this world and is found at the beginning of the Hindu sacred writings and on the walls of temples. The Hindu concept of trinity—three gods together—shows Brahma, the god of creation, in the center. The head on the right is Vishnu, preserver of this creation, and on the left is Shiva, destroyer of creation."





christianity among many religions



Photo by Herman Ahrens

J. RUSSELL CHANDRAN
Dr. Chandran, who is principal of the United Theological College, Bangalore, South India, spent this past year in the United States as the Henry W. Luce Visiting Professor of World Christianity at Union Theological Seminary in New York City.

Photo by Kenneth Thompson



India has been known as a land of many religions. In India we have Hindus, Moslem, Buddhists, Jains, Parsees, Jews and Christians. But the largest section of the people are Hindus. Out of a population of nearly 475 million about 370 million are Hindus, which means that not less than eight out of every ten people you meet in India are Hindus. Moslems in India number about 50 million. Christians are only about 11 million. With the interpretation of the traditional Indian religions by outstanding thinkers like Dr. Radhakrishnan, the President of the Indian Republic, many of these religions claim to possess a "gospel" for the world, and it has become necessary for the Christian Church to take these religions more seriously than in the past. In this article we shall consider mainly Hinduism which is the major religion in India.

Hinduism is not a simple religion to describe. There are innumerable sects within Hinduism with widely differing beliefs and practices. They worship in different ways choosing different deities as objects of devotion. But there are certain common ideas which characterize Hinduism. These ideas are derived from their basic scriptures, namely the *Vedas*, the *Upanishads*, the *Bhagavadgita* and the *Brahmasutras*. The following are some of the most widely held ideas in Hinduism:

1. *Karma*. Literally this word means "works." In origin the doctrine meant that every one is subject to a rigid law of cause and effect and every one suffered or enjoyed the consequences of his actions. But later, particularly in the *Bhagavadgita*, there developed a more sophisticated doctrine that salvation is not just through "good" works, but through works performed without desire for their fruit. This is called *Nishkama Karma*. One should do only those things which are ordained for him to do by his station in life.

2. *Rebirth*. This doctrine is related to the doctrine of Karma. The Hindu believes that every soul passes through an indefinite number of lives.

3. *Maya*. The Hindu believes that ultimately God alone is real. The world is not ultimately real. The relation between God and the world is described by the word *Maya*. This has often been interpreted as *illusion*. But actually the word is difficult to understand. It is differently conceived in different systems of thought in Hinduism. One view is that it represents the power of God to manifest himself in terms of the phenomenal world.

4. *Brahman - Atman Unity*. Brahman represents the ultimate self and man the individual self. The Hindu faith is that the ultimate goal in life is the union of the Atman with the Brahman. One dominant school of thought holds that ultimately there is no distinction between Brahman and Atman and it is through the realization of this identity that man is saved.

5. *Caste*. Traditionally Hinduism recognized four castes: the Brahman, Kshatriya, the Vaisya and Sudra representing the division of labour in an ordered society. This, however, led to discrimination in terms of inferior and superior stations in life and also to innumerable divisions of sub-castes. It became a symbol of exploitation and social injustice. Even now caste

plays a dominant role in Hindu society, but it has been reinterpreted successive reformers so that the principle of order is emphasized and discrimination is gradually eliminated.

Today there are many reform movements giving fresh vitality to Hinduism. Some of these like the Arya Samaj and the Hindu Mahasabha are extremists and want to establish Hinduism as the sole religion and culture of India. But fortunately through more progressive movements led by Gandhi and Nehru, a more liberal and tolerant spirit has greater influence in India. However, the religious tolerance of Hinduism also presents certain challenges to the Christian Church.

It is important to remember that many of the Christian concerns of society, such as the concern for human dignity and freedom, have been accepted by the Indian society on a whole. Many social goals, such as removal of untouchability, the socialistic pattern of society, emancipation of women, democracy, religious freedom and the like, represent important Christian goals and the Church finds itself called to cooperate with such secular movements. The situation facing the Church today is not one of obvious negation of what the gospel stands for.

The question is whether the Christian Church should continue to preach the gospel and seek to bring all to the knowledge of Christ. Many enlightened Hindus would say no. They say, "Let every one practice his own religion. Hinduism is sufficient for the Hindus if they are faithful to their religion. Do not try to convert from one religion to another." Those inspired by Gandhi and his outstanding disciple, Vinoba Bhave, say that all religions teach love and if we practice love it does not matter what formal religious affiliation is. One recent biographer of Vinoba Bhave has admitted that social service had its origin in the Christian religion, but goes on to assume that now it has been accepted by all religions. Dr. Radhakrishnan and his followers also emphasize that all religions seek to fulfill the same goal, namely the mystical union between the soul and God. They also say further that Hinduism alone knows this truth about the relationship of all religions and so that religion is superior to others. What has Christianity to say in this context?

First, the Church should certainly rejoice that the Christian concerns of society are being promoted by non-Christians and secular movements.

Second, there is much more to do yet. Christ's mission in the world goes much farther than what is envisaged in the secular program or even non-Christian concerns. Christ's concern is to restore every human person to the dignity of a free child of God, a fellow heir with Christ. As long as this is not accomplished the Church has a task to do. The Church must continue to preach the gospel of Jesus Christ so that people will be

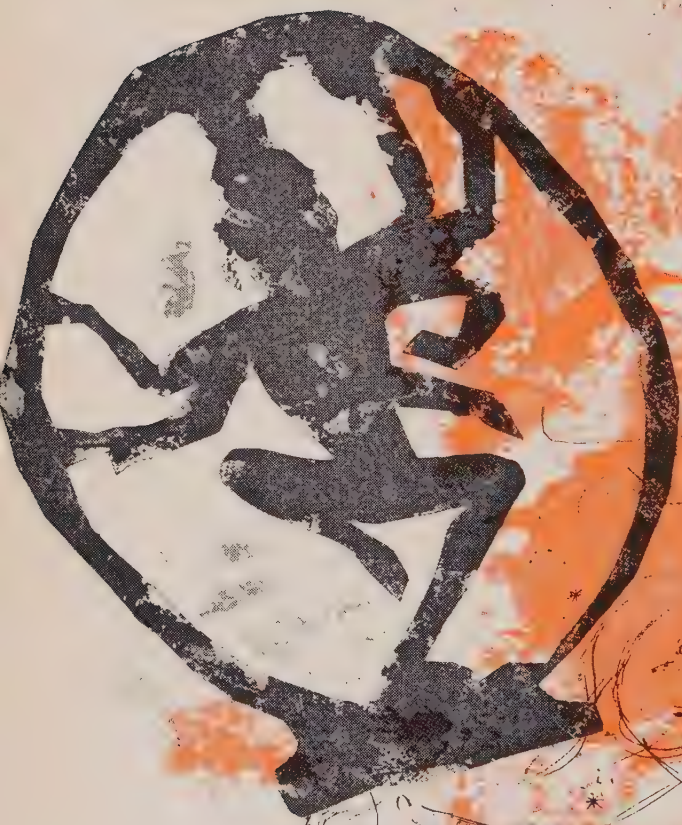
tantly disturbed out of their complacency and be reminded of things yet to be accomplished for the sake of God's will for man.

Third, the Church is to go and serve wherever Christ is. Christ is present to manifest His concern and sovereignty wherever man is in need, physical, moral or spiritual. If the Church is the Body of Christ, then the Church should discern through the guidance of the Holy Spirit where Christ is seeking to manifest His love and compassion. We know that in India there are still vast areas of human need. Men and women have not been fully liberated from physical want, ignorance, illiteracy, fear, superstition and the lack and the power of Christ over infinite sin and death should be made known in all those situations. This would mean more intensive Christian ministry in all its forms and not withdrawal.

Fourth, the Church is also discovering new areas of pioneering for the Church. One such is the Christian ministry among the newly organized industrial communities. Traditional religions of India have not shown any concern for the human problems facing the new industrial communities. The Christian Team Ministry in Bangalore has started a new type of pastoral ministry among Christians involved in industry, both in management and labor. They are helped to consider the problems they face in the new situation in the light of the biblical faith. Their discussions of the moral, spiritual and social issues in the light of the Christian faith have attracted the attention of non-Christians also who had been concerned about the problems but had not thought of applying their religious faith for finding answers.

Fifth and last, the resurgence of religions in India has also raised the need for the Church to enter into discussion with the men of other faiths on important issues of religious faith. We need to understand the faith of others and we also have the task of presenting the claims of Christ in a challenging manner. We shall be failing in our mission as Christians if we simply ignore the men of other faiths who have not been challenged by the traditional approach in the past. It is this consideration which has led the Christian Institute for the Study of Religion and Society in India to develop a program of dialogue with the leaders of Hinduism and other religions on questions such as the "Man in Society," "Meaning of Creation," "Ultimate Truth," "Revelation," and the like.

It is our hope that through such dialogues both we who are committed to Christ and others who do not yet believe in Christ as we do will be led to a deeper understanding of what God has done in Christ and to a deeper obedience to the God who has revealed Himself in Christ. It is certainly our belief that there is no God other than the God who has revealed Himself in Christ.





JANE DAY MOOK / Mrs. Mook has written numerous articles and given many talks about India as a result of her several visits to that country, including the three years her whole family lived there and Ceylon.

lamp in a windless place

As I sit at my desk, I look at three small art objects which our family brought back from India. One is a picture of the Buddha in inlaid wood. One is an enamel painting of the goddess Sakuntula with her pet deer. The third is a bronze statue, green with age, of the god Shiva dancing.

I keep these close at hand, not because they are very valuable—they are not—but each one brings with it some special part of Indian life and thought to enrich our family's American heritage.

India is an ancient land—old beyond our reckoning and dreaming. As long ago as 5000 B.C. it had a flourishing city civilization at Mohenjo-Daro and Harappa in the Indus River Valley in the north. Houses were built solidly of red burnt bricks. There were elaborate water systems and superb public baths. The arts and crafts of the bronze age were highly developed. Cotton was grown, spun, woven, dyed, traded overseas. The people made little toys for their children in shapes of animals and birds, and they engraved stone in a well-developed script. They beat gold into jewelry, too—but they made no weapons of war. At least none have ever been found. Apparently these were a people of peace, worshipping the Earth Goddess, mother of creation, and the god Shiva. And it seems that they had an established discipline of prayer.

All this 7000 years ago—3000 years

3 / "Music and dance in India expressive of religious feelings. Here we see Shiva, as Lord of Dance. It is believed Shiva performed *tandar nrutya* to destroy the world. Instrumental music such as drums, flute, and must accompany Indian dance. Dancer uses *mudra*, gestures of hands and figures, to convey the various expressions of eyes denoting feelings to support the

before Abraham, 5000 years before Christ! Already the pattern of peace was established and the religious approach to life which has characterized Indian idealism ever since. From these earliest days religion has dominated India—Hinduism especially—and shaped her whole civilization. Indian art, music, architecture, poetry, dance were all inspired by religion and dedicated to it. The earliest paintings, 13 centuries old, are cave paintings relating the life and stories of the Buddha. The Taj Mahal, the most beautiful building in India and perhaps in the world, was built as a Moslem mosque by a grieving king in memory of his queen. Until very recently very little art existed in India at all apart from religion. Thus all three of our family's art objects are traditional because they are rooted in religion.

My first picture is of India's greatest holy man, Prince Gautama Siddhartha known as the Enlightened One, the Buddha. He has a halo silhouetting his head like a harvest moon, a half-coconut shell in his hands, which is the beggar's bowl, symbol of the renunciation of wealth, power and prestige. The bowl is wrought of many kinds of common wood—shesham, teak, rosewood, sandal, inlaid and etched to form a portrait. As a concession to modern times, his jet black hair is made of plastic, as are his bare white feet, hands, and his serene half-smiling face. He represents the Indian ideal of peace, gentleness, kindness, humility, and self-denial; and in story and legend—if no longer in religion—he is India's beloved saint.

My second picture is a miniature in lacquer of the goddess Sakuntala. She stands in a green park by night, with grasses and tiny flowers around her feet, her pet deer listening in great affection and attention as she plays on her *vina* (an instrument like a guitar) and sings to them. Indian artists have a great fondness for nature in all its forms, a kind of "reverence for life" like Albert Schweitzer's. In fact, they think of gods, men, animals, plants, trees, rivers, and seas, as all parts of God's rich creation, bound together each other and to him. Thus an ancient sculpture represents a nymph, *yakshi*, who leans up against a tree, causing it to burst into bloom as the trees are expected to do at the touch of a beautiful girl.

Indian art from earliest days is full of friendly, useful animals like the homely water buffalo and the hump-backed cow, of lions, squirrels, monkeys, horses, and especially of the beloved elephants—elephants smiling, fighting, caressing their young, carrying kings, and kneeling in worship. Peacocks strut under trees whose branches are alive with lesser birds. Lotuses cover the waters, and trees are forever in bloom. All this is in ironic contrast to the real land of India, so often barren and parched. Like the Garden of Eden, it is a Never-Never Land now for us mortals.

My third art piece is the bronze statue of Shiva dancing. He is not merely a work of art but an object of actual worship. His former dwelling, it is said, was an old Hindu temple in South India, where people brought him offerings of garlands and *ghee*.

Shiva is a god who plays many roles. Here he is dancing the great cosmic dance of the creation and destruction of the universe. Because he is the god

dance, Indian dance (except folk dance) is not just a joyous or beautiful kind of physical exercise—or a mysterious form of social athletics as it is in our own country today. Indian dance was, and is, an act of worship or the telling of a story of the gods. Every pose, every gesture is symbolic, and if you understand the language of dance you can “read” it like a prayer or a religious poem. Incidentally, one reason why Christian girls have not usually learned, studied, or performed classical Indian dance is just this: for them it does mean actual worship of the Hindu gods.

So also with music. It is interesting that the many-armed dancing god Shiva holds in one of his right hands a drum. “In the beginning was the drum,” says one bit of ancient Hindu scripture. (Compare John 1: 1 in New Testament.) The drum symbolizes the first sound at the dawn of creation. India has many types of drums, and a first-class drummer carries on the most complex rhythms with the fingers and heel of his hand, quite distinct rhythms on the drum’s two ends or on two separate drums at once.

There is this true story of a Christian drummer, Jesudoss: Jesudoss was the acknowledged leader of his village congregation in South India, a man of great devotion to Christ, although of little book-learning. Still, he had diligently studied to qualify as a “lay preacher” and had at last been ordained. Now the question arose: Could he—should he—continue his occupation as drummer? To be a drummer meant taking part in Hindu festivals and Hindu ceremonies like marriage. In other words, he would be participating in the worship of Hindu gods. This he could not do. Though he had no other livelihood, Jesudoss gave up drumming. It was a matter of conscience and faith. Happily, friends helped establish him in a small business so that he could carry on as Christian leader of his village and still support himself and his family.

All this points up a certain rather troublesome question for Indian Christians. When the first Protestant missionaries came from the West into India, they brought a religion thoroughly Western in all its forms. They translated Western hymns like “Onward Christian Soldiers” into the local language, keeping our Western tune, although it was utterly different from Indian music. They built churches which might have come straight out of New England—good designs for a cold climate but not very appropriate for a hot one and certainly very different from anything the Indians knew as a place of worship. Finally, they brought Western paintings of Jesus, in which Jesus was often a blond European type of person. How foreign he was to India! He looked like a stranger, an alien, a foreign god—not part of India. Christianity seemed a religion that belonged to the powerful colonial powers of the West, not to India herself.

Today Indian and Western Christians together are trying to get the Indian church well rooted in Indian soil. More and more new churches are built in the old Indian architectural form of the simple open shed supported by pillars. Sometimes the capital of the pillar is in the form of a banana leaf and bud, a familiar South Indian symbol of the abundance of God’s

provision for our needs. Often it is decorated with the lotus, symbol of purity and of God's descent to earth (that is, for the Christian a symbol of Christ himself). Poets are writing Christian "lyrics" or hymns to be sung to traditional tunes, and this haunting melodic music with no harmony fits their own culture and taste. Christian artists, few and far between until recent years, are painting Christ as an Indian thinks of him, at home in his own Indian setting of mud-walled villages, among poor women in *saris* and men in *veshtis*.

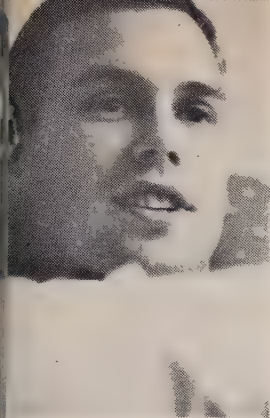
Still, it is not the externals of art that have to be preserved but the inner spirit that has represented India for 50 centuries or more. This culture will have a hard go in the coming years as radio, movies and ultimately television begin to reach into ancient villages which have never before had contact with the world outside. You can find transitors now in tiny hamlets where as yet there is no electricity for light, and they blare forth the "movie music," half Western, half Indian, which is the lowest common denominator of both and shows signs of becoming the great international musical language of our day. Indeed, a transitor is the status symbol of young Indians today, a symbol also of India's break with the old ideal of gentle serenity and renunciation of the world's trappings of which the Buddha has for so long been the personification.

Not only Indians, but we frenzied Westerners, too, have always appreciated "the deep slow breath of Indian thought." Indian culture in its best tradition does have virtues which we all need to relearn today: Tranquility, patience, "the joy that lies beyond the senses"—as the Bhagavad Gita calls it—the flame "of a lamp in a windless place that flickers not." ▼

POLITICS / "Our country has going through political problem growth. Symbolic of this a parliament house (round building the center), traffic in the cotton mills, modern cities, a thousands of under-developed v The flag of India is in the cent its wheel of prosperity, its panels of green, white, and the field of navy blue, and the headed lion on a pillar. The munist and Pakistani flags re the tension at our borders. dian writing says, "Truth will win."







dilemmas of a new nation

BYRON T. MOOK / A graduate of Oberlin College last year, Byron Mook, 22, is presently a Ph.D. candidate in the Department of Public Law and Government at Columbia University.

A Western observer viewing former European colonies is tempted to see India as somehow unique. Many of the forces present in other new nations are not apparent in India to nearly so significant a degree. Domestic communism is not strong, particularly since the Chinese invasions of 1962; territorial consolidation in a territorial sense is not a problem; leadership is democratic and a succession crisis has recently been weathered; a coherent development plan is being pursued.

What is often forgotten about India is that she has been independent for almost 18 years, and that many of these same problems facing newer nations today were in fact faced by India in her first years of freedom. A look at her first five years, from 1947 to 1952 is instructive: The government was confronted with rampant inflation and a stream of refugees from Pakistan; Gandhi, the father of the nation, was assassinated; the Indian army forcibly occupied the Muslim state of Hyderabad; communist-inspired rioting broke out in the rural area of Telengana; New Delhi fought undeclared war with Pakistan in Kashmir.

One might have been skeptical in this period about future prospects for India, yet these post-independence problems proved to be largely transitory. A democratic constitution was promulgated in 1950 and the country held its first general elections in 1952.

Since the traumas of the early years, India has demonstrated a remarkable degree of political maturity and flexibility in her approach to long-range economic and political problems. Probably the main reason for this strength has been the Congress Party, a vast coalition of disparate and often-conflicting interests assembled by Gandhi and Nehru in the struggle for independence. Today it contains ideological commitments ranging from democratic socialism to free enterprise, from secularism to Hindu-oriented nationalism, and from positive non-alignment in foreign affairs to alignment with the West. It is the only party in India today which has roots in all

levels of society. It recruits political leadership and dispenses political rewards; development and educative efforts are channeled through it. While Congress Party control of urban areas has been declining since 1947, the party nevertheless continues to hold the allegiance of an overwhelming majority of India's 370 million villagers. It has dominated parliament continuously since 1952.

A second source of strength to contemporary India has been the administrative legacy of Britain. The present-day Indian Administrative Service is a direct descendant of the Indian Civil Service, the small corps of top-level bureaucrats who provided the "steel frame" by which the British ruled India. IAS members are well-educated and many are foreign-trained. They hold top positions in all the central ministries, as well as in many state-run development ventures. The elitist character of the ICS has been retained in the IAS, with the result that IAS jobs are highly sought after and attract superior applicants from all over India. Such a politically-neutral bureaucracy is the force which aggregates the diverse interests of the Congress in coherent governmental programs.

The three general problems which India faces today are markedly different from those of the first hectic years after independence.

First, of course, is that of economic development, of increasing the productive capacity of a nation whose living standard is today among the lowest in Asia. Congress has elected to attack this problem by "democratic socialism," a cross between the economics of Marxian socialism and the economics of free enterprise. Certain selected industries are owned and operated by the government—e.g. transport, communications, and power; others, important strategically, are left to private enterprise. Tight government control is maintained over imports and exports, foreign exchange, and allocation of scarce resources.

A second major problem is that of national integration, that is, a consolidating the loyalties of the many diverse linguistic, religious, and ethnic groups which comprise India. The Sikhs and the Nagas have sought separate states; minority languages have sought a protected status; religious groups have decried India's commitment to secularism in government; tribes and untouchables have sought legal guarantees of protection. The problem in dealing with such demands as these goes beyond that of dealing with simple U.S.-style interest groups. What often seems to be lacking is a basic commitment by Indians to the idea of an all-encompassing Indian nation. Though the Chinese invasions of 1962 did much to encourage a sense of patriotism, recent agitations over the establishment of Hindi as the national language demonstrate that national integration is still a problem.

Third is the question of India's international security. Neutralism,

non-alignment as Indians prefer to call it, is a policy which has deep roots in Indian history. The emperor Asoka in the third century B.C., after having fought a particularly violent war, was so horrified by the destruction which it caused that he renounced war forever as an instrument of national policy. The contemporary Indian government is similarly motivated. It believes that alignment with either East or West in the Cold War would increase the chance that India might be dragged by treaty into war against her will. The government therefore prefers to remain unattached and to work for peace as a mediator in the Cold War. Such a policy worked best when there were two distinct power blocs in world politics, the Western and the Communist; India could accept aid from both sides and could remain poised between the two. The disintegration of one bloc, however, and Chinese attacks in 1962, has placed Indian non-alignment in a difficult position. The Soviet Union has been reluctant to advance large-scale military aid out of fear of further alienating Peking, with the result that India has been compelled to turn to the West in greater measure than she would have liked. Political opponents of the Congress Party today attempt to gain support by criticizing Congress handling of one or more of these general problems. The Swatantra Party, for example, claims that "socialism" is failing in India and that a higher degree of free enterprise should be allowed. It also has looked with favor on Western military aid, thus leading some Indians to charge that it is Western-financed. The Jan Sangh Party seeks a larger role for Hinduism in the affairs of the nation. There are many other parties too, all opposed to some particular facet of the Congress program. What is significant, however, is that no party besides the Congress Party can claim national support and has come forward with any reasonable means of better attacking India's basic problems. Many observers predicted that the Congress might fly apart when confronted with the issue of a secession struggle, but it has shown great resilience and in some ways even greater strength since the death of Nehru. The present Prime Minister, Mr. Shastri, was chosen as Nehru's successor primarily as a compromise candidate—that is, he had alienated no important segment of the vast coalition of Congress. What some thought to be his weakness, however, may in fact be his strength, for with Shastri the party is staying together as it might not have done if a more doctrinaire leader of either the right or the left had been selected).

Whether such a single-party-dominant system will be good for India in the long run is uncertain. It may merely be postponing inevitable choices which will become more painful later because they have been postponed. But for the foreseeable future at least, the Congress Party is secure. ▼



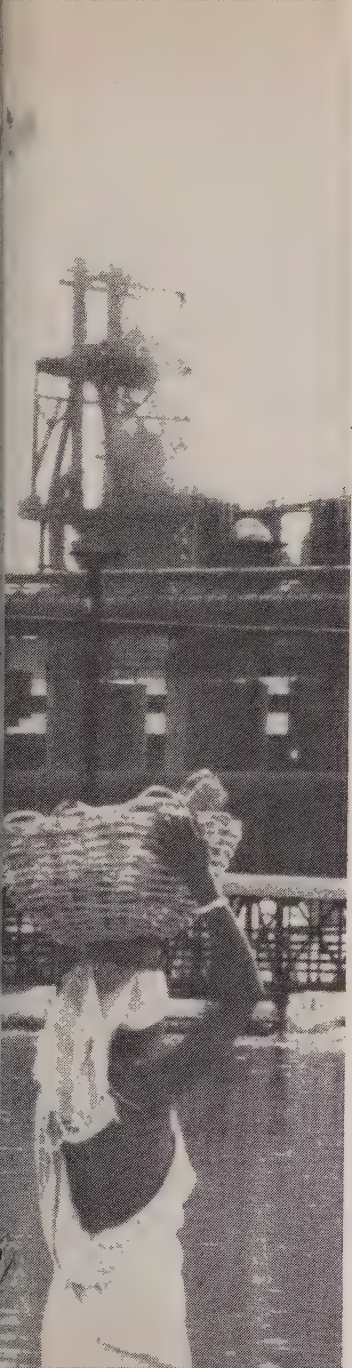
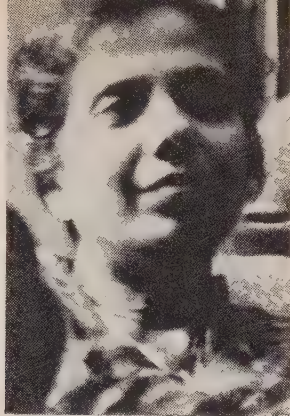



Photo by Kenneth Thompson



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unfinished tasks . . .

On August 15, 1947, India achieved its independence. The tricolor flag of saffron, white and green with the *dharma charka* of the great King Ashoka was hoisted on every public building to the strains of the national anthem. There was a tremendous sense of jubilation everywhere. Crowds gathered in *maidans* and city squares to celebrate the great national victory. Loud speakers screamed from every packed tea shop announcing the fact that at last India was free. People greeted each other with shouts of "Jai Hind!"—"Victory to India!" It was a great day of emancipation for millions of people. ►



But even before the celebrations were over, the Indian leaders were confronted with the many problems which they had to face in the vast subcontinent that was left in their hands. When the country achieved its independence, it was a weak and maimed nation. It was weak because of many years of colonial exploitation, maimed because of the partition. The partition of India and Pakistan brought with it a new problem, the problem of refugees. The Indian government was faced with feeding, housing and clothing millions who streamed into India from West and East Pakistan.

The picture inside the country also was depressing. Several million Indian people were totally unemployed. The average income of the people as a whole was 230 rupees per capita. That is about \$46 per year. Out of every 10,000 children born, 1500 died within the first year. The average expectancy of life was only 27 years. Hardly 16 people out of every 100 could read and write. Millions of people died every year of infectious diseases. There were not enough doctors and nurses to meet the needs of the suffering.

Besides all these, the country had to meet the problems of national integration. When India achieved its independence, the British withdrew also from the Indian princely states, that is, from those states ruled by maharajahs. There were 552 princely states contiguous to the territory of India with a population of nearly 60 million. These states had to be integrated into the Indian Republic by peaceful means, and it took nearly two and one half years to complete this task.

By January, 1950, mainly through a process of adroit negotiations carried on under the supervision of Sri Sardhai Vallabai Patel, all the states were integrated. For the first time in its history of 5000 years, India became one nation with 16 states and 9 union territories.

But their internal problems were not solved merely by organizing the structure. There were tremendous social upheavals and difficulties which the government had to face. It will be only fair to mention a few of these and the efforts that are being made by the Indian government and people to solve them.

The vast majority of the people of India are Hindus. Although there are different religious groups such as Muslims, Christians, Buddhists, Jains and Zoroastrians (Parsees) in India, 80 percent of the people are Hindu. The Hindu structure of society is based on caste. There are four main caste groups: the *Brahmins*, who are the religious leaders of the country and who come highest in the caste structure; the *Kshatriyas*, who are warriors and rulers; the *Vaishiyas*, the merchants and tradesmen; and the *Sudras*, who do the menial jobs. Besides these four main caste groups

ere were millions of people who were outside the castes as "outcastes" or "untouchables." They were kept in ignorance, poverty, and squalor. Centuries of subservience to the higher castes and centuries of ill-treatment had made this section of humanity mildly accept their "lot" as their "farma," something ordained by God himself. But to these millions came a savior in the form of Mahatma Gandhi.

Having suffered many indignities in South Africa for his color, Gandhi was determined to eradicate untouchability in his own country. He returned to India from South Africa and deliberately made himself as one of the outcastes. He lived, dressed, and ate as they did. He gave them a sense of pride. He made them respect their manhood, and he made them have a new respect for their individual personality. His clarion call to these outcastes spread to every part of India, and within a few years these down-trodden millions became "Harijans" or "children of God." Gandhi became the father of the Indian nation.

When India achieved its independence, the Indian government was determined to eradicate caste from the government structure. The first task of the government was to introduce a clause into the constitution by which any discrimination on the basis of caste, color or creed was a criminal offense. At present in India there is no place where every citizen may not enter and receive service. In order to raise the hopes of these millions of Harijans who had been kept down for centuries, the government has also introduced what is known as preferential discrimination, by which many scholarships are reserved for children and students who come from these "scheduled" castes. Places are set aside for them in technical colleges and other institutions, and the government hopes that within a few years the boys and girls coming from this group will be able to catch up with the others.

But in spite of all these good actions, caste does still exist in India. Where marriages are concerned, there are many places where people still prefer to marry within their caste groups. Since arranged marriages are even to this day the pattern in Indian society, this is possible. Unfortunately, there are certain areas—only a few of them—where old time caste discrimination is practiced and where the governmental power is in the hands of certain caste groups. The Indian people will have to go on fighting against this until caste is completely eradicated.

In the task of national integration the Indian people have had to face the problem of linguistic integration. The 475 million people of India not only belong to different races but to different linguistic groups. There are many major languages spoken in India and 700 dialects. Since these are very

different from each other, the only means of communication has been English. But with the breaking away from the British colonial rule, there was a feeling in some people that one of India's own languages should become the national language for the whole country. The language chosen was Hindi, which was spoken by a very large number. A 15-year period was set up, and the Indian government hoped that within that period they would gradually see that Hindi permeated even the non-Hindi speaking areas. Every school was expected to teach Hindi, and the children had to take a Hindi examination in their school finals.

On January 26, 1965, the Indian parliament proclaimed that henceforth Hindi would be the official language of India. Little did they expect the tremendous uproar that would take place all over the country from the non-Hindi speaking people. There were riots, strikes, destruction of public property and a few deaths. Colleges and educational institutions had to be closed for weeks. The opposition became so violent that the government had to reconsider the situation. They had to ask themselves whether the introduction of Hindi as the official language of India was actually integrating the country or splitting it into two camps. The Prime Minister's assurance that English would be retained as an associate official language along with Hindi has quieted the troubled areas. Now the government has to face the problem of settling the language in a realistic and sane manner in a manner which will prevent further outbursts.

Apart from these problems of integration, the country has had to meet other economic and social problems also. The vast majority of the Indian people live sub-standard lives. On the eve of independence itself, India was faced with a terrible food shortage. The land was poor. India's irrigation projects were not fully developed. The greater part of the most productive agricultural land had gone to Pakistan. The farmers were ignorant. Land fragmentation prevented the use of large-scale machinery. Many of the country people, the real tillers of the soil, lived in dire poverty. These conditions have improved to a certain extent through the introduction of the Five Year Plans. The index of agricultural production has definitely started an upward trend, but much planning and improvement has to be done before India becomes self-sufficient in food production.

Furthermore, this self-sufficiency cannot possibly be achieved until India finds some means to control her tremendous increase in population. Since India already has a total population of nearly 475 million people, the majority of whom live under very hard conditions. To this large number every year there is an increase of ten million. At the rate her population is increasing

India is facing a critical population explosion. But it must be known that she is trying in every conceivable way to reduce this enormous growth to one million a year. Family planning has become a key program in the Five Year Plans. This has been undertaken as a nation-wide movement which embodies a basic desire for a better life for the individual, the family and the community.

From a small beginning in the last Five Year Plan, the program has expanded remarkably. At present there are about 8500 Family Planning Clinics all over the country, especially in the rural areas, working under the guidance of the Central and State Family Planning Boards. These also include about 6000 centers which are distributing contraceptives only. Research is being conducted under the Indian Council of Medical Research on effective contraceptives, on educational training and communication problems, and on demography. Besides the government centers, there are many voluntary social work organizations—including church and mission workers—which are working hard to teach the ignorant village and city people about birth control. By these methods India hopes greatly to reduce her birth rate, and she *must* accomplish her aim.

A great many of the social evils in any country could be eradicated by educating the people. The Indian government has realized this. Only about one quarter of the population is literate. Although the total number of educational institutions and the number of pupils have been going up steadily since independence, a great deal more has to be achieved in this sphere. Education has played an important role in the Five Year Plans. Primary, secondary, and university facilities have been greatly increased. Adult literacy classes have been opened in towns and villages, largely through the cooperation of enthusiastic volunteers. The fact that the country has universal adult suffrage makes a well-planned social education program absolutely essential.

Yes, the problems facing this vast sub-continent are many. Through her years of independence India has had to meet many external and internal crises. To set these things right by peaceful means and within the framework of a democratic constitution would be a challenge for a generation of giants. But to quote our late Prime Minister, Jawaharlal Nehru, "the problems are stupendous, so is the determination."

On every 15th of August as the tricolor flag is hoisted on our Independence Day, the groups of people gathered to salute it are grimly reminded—as they see poverty, hunger, disease, ignorance, unemployment all about them—of the vast tasks that still lie ahead. ▼



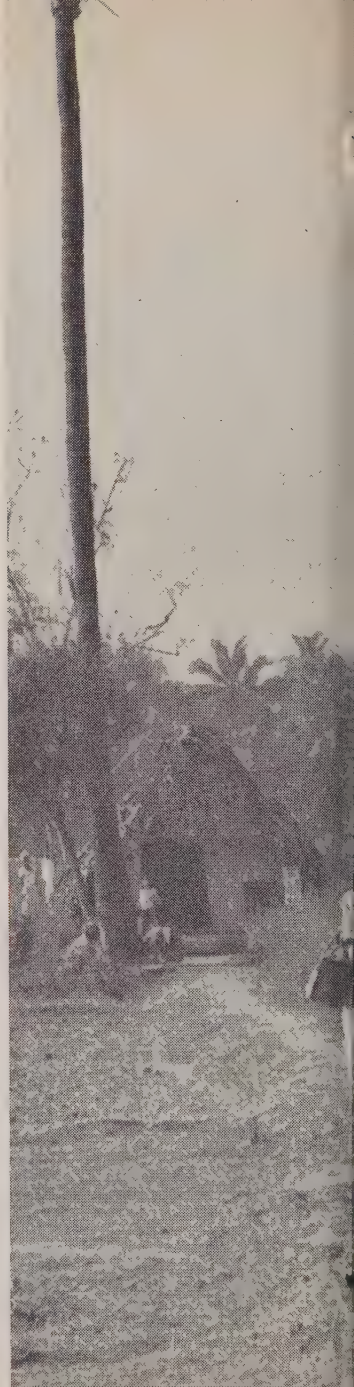
United Nations Photo

TELFER MOOK/A former lawyer who entered the ministry, Mr. Mook has served parishes in Illinois and New Hampshire, and for the last seven years has been associated with the United Church Board for World Ministries as Secretary for India and Ceylon.

frontiers . . .

I have just returned to the United States after seven weeks in India, and as always, after such a trip, I am in a state of cultural shock. The wealth of America, the health, abundance, opportunities, security, cleanliness, education, luxury of our affluent society—all of these are a terribly shocking contrast to the destitute society I left only 48 hours ago. India is still a land of poverty that is unbelievable if you have not seen it and lived with it, and it is simply indescribable to an American of the mid-20th century.

I look out my office window here



a forest of glass and steel stalagmites—the skyscrapers of New York—they seem scarcely part of the same world as the mud-walled villages in paddy fields, some green, many burnt to a crisp, which were yesterday's landscape. I see the healthy children here and remember the languid, tein-starved village children of India with their thin legs and their thin hair. I see the mobile X-ray units in all our American cities and remember the hosts of untreated t.b. patients in India. I see the medical centers here and think of the disfigured victims of leprosy in India. I see the handsomely-equipped biology labs of the junior high school where my daughters go and remember the holiday thrill that accompanied the unhooking of a single ancient microscope given to one of the Christian high schools in India. I look at our family's automatic dishwasher and automatic washing-machine, all in easy reach, and my mind conjures up pictures of men and women trudging to the village pond to get the water for all their household uses. And in this country of rains and snows, rivers and floods, I remember the half-deserts of India where miraculously and stubbornly water persists and where one weary well-digging missionary was heard to say, "There *must* be water somewhere or God wouldn't have put so many people there."

Where in these terrible contrasts is the Christian Church? Where is our Western church in its relation to its sister church in India? What is our mission today? Is our main task to preach, teach, baptize? Or is it to help alleviate suffering and raise a desperately low standard of living—the ministry of food for the hungry, clothes for the naked, shelter for the homeless, health for the sick, the whole compassionate ministry to "the least of these?" Let's take Jesus' own words as a starter: "Man does not live by bread alone." Or by medicine or by shelter or by good clothing or by education. In other words, man is an integrated person of body, mind and spirit; and the Church's ministry to him is much more than a vast social welfare program. However, as a Christian social worker friend of ours in India once said, "You can't talk much about the soul's salvation to a man who can't hold body and soul together." The Christian task isn't a case of either/or or both/and.

It's an interesting thing that in recent years, particularly in the 18 years of independence, the government of India has taken over many of the welfare programs that once were almost entirely in the hands of the Church. The schools, hospitals, agricultural programs, and social work were practically a monopoly of the Church. No longer—and that is *good*! The government with its vast resources of money and manpower is much better equipped to do a grand-scale job in welfare than the church, especially in a country where Christians are a tiny two percent of the total vast population. But let's not make the mistake of thinking that the Church's ministry to human need in India is therefore ended. All the government officials

with whom we have spoken—and most of them are Hindu, not Christians—plead with us to carry on and expand our old works. Here are just a few of the frontiers of service into which almost no one has yet ventured.

1. *Education for handicapped children.* The Church pioneered in establishing a few schools for deaf and blind children, but they are pitifully few. And how about children with congenital heart disease or polio disability or the mentally retarded? The government has a tough enough time getting schools built and teachers trained for healthy children, much less the handicapped. This field is wide open for the Church.

2. *On-the-job-training programs and job placement for handicapped adults.* Usually these people are simply turned out to beg as an alternative to starvation. Five years ago the head of India's services for the blind pleaded with us to set up at least a pilot-project for making blind adults useful self-respecting members of society—and we haven't yet found the money, the trained personnel, or, to our shame, the drive and will.

3. *Nurseries and kindergarten schools for children of working mothers.* Village women—and 80 per cent of India's people still live in villages—work in the fields planting and harvesting rice or on the highways chopping rock for construction and repair. What to do with the pre-school children of these women whom some call the most neglected group in India today. The church has established a few nursery programs, but they are a drop in the bucket. Here, as in the case of so much that needs to be done in India, the government is just beginning to tackle the problem, and it needs all the help it can get from what it calls "voluntary agencies" like the Church.

4. *Training of young men in the use, installation, and servicing of electrical equipment.* Electricity is sweeping over the Indian countryside. Power is rapidly becoming available. But people do not know how to make use of it. One of the great needs is water, and water will be much more available if electric pumps can be installed in wells. Pumps are being installed in many places, but if they break down, chances are there won't be any one within 50 miles to repair them. Furthermore, with electric power there for the taking, small towns and villages might now venture into small-scale industries which have never before been possible. I have absolute grandiose dreams about the economic possibilities for India's countryside, but they depend entirely on elementary technical know-how.

5. *Medicine and health.* Such giant strides have been made in recent years that life expectancy has shot up from 27 to 47 years. But survival and health are not quite the same thing! Tuberculosis and leprosy are still rampant. Outbreaks of cholera and smallpox still rage. And it is a sad but understandable fact that the farther away you go from the big cities with their fine medical centers and well-trained personnel, the more overpowering is disease. Not too many young doctors and nurses listen to

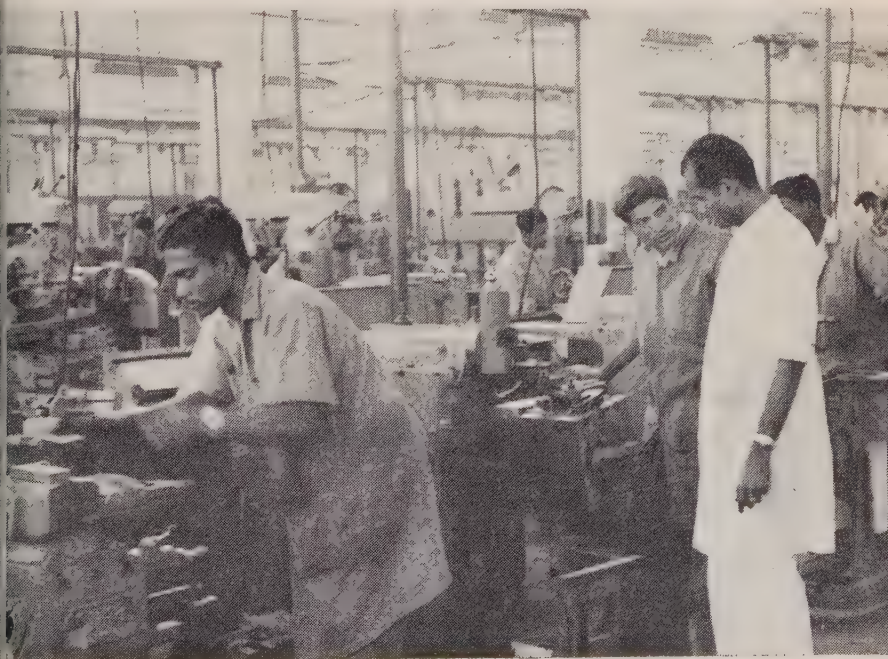
from the remote villages of the bush; not many feel a responsibility for service there. Frontiers? This one has scarcely been touched.

These five examples are all from the material and physical side of the scene. What about the Church's ministry to men's spirits in India?

First of all, two facts about Christianity in India must be known. The first is that the Christian faith has been rooted almost entirely among rural people. It has never really taken root in the city. The second is that Christianity has been in large measure a religion of lower caste people. Frankly, it has never seemed to hold much appeal for those at the top of India's social, economic, and cultural heap. They had everything to lose by becoming Christian—position, influence, caste, wealth—and they did not know what they stood to gain. These two facts suggest three more frontiers for our work:

The ministry to industrial workers, city people, in this age of urbanization. In India, as elsewhere, the sudden growth of cities has swept people from the country to the city like a tidal wave, then left them stranded

United Nations Photo



high and dry, away from their village, their family, and the only environment they had ever known. "Rootlessness" is a malady everywhere these days, and the Church has a job in India as elsewhere: To proclaim the love of God and the worth of man in very personal and concrete terms to people who are overcome with the loneliness, insignificance, and futility of life.

The ministry to students. Here the old enemy is secularism. What does Christianity have to offer to bright young intellectuals, Christian or not, who see no need for God in their lives and no place of any importance for him in the world? We desperately need a campus ministry that brings challenge and commitment to service, an intellectual reconciliation between science and religion, and, in Christ, both a concrete ideal and a living presence. For this ministry we desperately need young well-trained men.

The ministry to Hindus. Much as I detest the over-worked word "dialogue," dialogue is what we must have in India. Christians comprise between two and three percent of the population, as we have mentioned. Hindus are 80 percent. All too often we Christians have cut ourselves off—almost sealed ourselves off—from Hindu society. There are good historical reasons why this happened in the past, but there are not good reasons today. Christ came to be the savior of all men, not just of those within the fold of the Church. Already the light of Christ lights every man who comes into the world, as John puts it at the very start of his gospel. The light lights not just those who are Christian but Hindus, Muslims, Jains, Buddhists, and Parsees too, as well as those who subscribe to no faith at all. The Church and church people must find meeting grounds where they can share with non-Christians their deepest convictions about life and about God. And at the same time their lives must show forth the power of love, and conviction of which they speak.

A tall order? Yes, it is, and it involves all of us who are followers of Christ in his one world. We have a stake in the Church in India, and that means a responsibility. There is hard, heroic work to be done, and a share of it falls to American Christians like us. Do you plan to be a doctor, nurse, teacher, social worker, engineer, dietician, farmer, minister, or any of the thousands of variations thereof? If you do, if you are willing to become an expert in your field, if you are ready to undertake a lot of hard work for very little pay, if you are ready to adopt another people and another language as your own, there may be a niche for you in the work of the Church in India.

Your career may lie right here in the United States, but you can share by proxy, starting right now, in the Church's compassionate work around the world. Don't despise money. It still means food, health, education, opportunity, decency, hope, life itself for people you will never know. The call to you and to all of us in this favored land in which we live is to share both our daily bread and the bread of life. ▼





CHINA

NEPAL

ASSAM

INDIA

New Delhi

Jodhpur

Lucknow

Calcutta

PAKISTAN

AFGHANISTAN

Karachi

Rann of Kutch

Ganges

Indus

BAY of BENGAL



India is the world's largest democracy. It was formed of Indian princely states and former British territories and came into existence on August 15, 1947. Its capital is the modern city of New Delhi. India is the world's second most populous country. Its nearly 475 million inhabitants are of a wide variety of distinct racial and ethnic types. The differences in language and religion among many parts of India are far more fundamental than those between individual nations of Europe. The population is predominantly rural, but India also has its great and growing modern industrial cities, such as Bombay and Calcutta.



Photo by Ed Eckstein

Lemuel Patole/a Christian artist

When he was a young boy in India, Lemuel Patole used to watch with fascination as his mother drew gay decorations with charcoal on the floor of their home. He wanted to try, too. He did. And the talent for drawing seemed contagious, for the artistic work of Lemuel has been in demand ever since. His father was a teacher of industrial arts in a technical school. Both parents were Christian. And so Lemuel was encouraged to finish high school and look to college.

In his three years at the Bombay Art School, Lemuel was exposed to two schools of art—classical Indian decorative style and Western realism. But imitation was not enough for Lemuel. He wanted to express his own individualism. With the help of the United Church Board for World Missions, Hope College, and the Committee on World Literacy and Christian Literature of the National Council of Churches, Lemuel has spent three years of advanced study in the United States.

"Here in your country I have studied art history and new techniques of art expression. I have experimented with various methods. I have learned that painting is not just a realistic impression but feelings. I took time to change, but I have been changing with full understanding."

When asked why he paints, Lemuel answers, "I feel that art speaks a language. It is a way of conveying a message. I have difficulty putting my feelings into words. And that is why I paint. I try to put my feelings on canvas."

"When I came to this country, I had a chance to meet people from all over the world. They speak different languages and have different cultural backgrounds, but the basic feelings of human beings are the same. And that is what contemporary painters, writers, and poets are trying to deal with. In my impressionistic paintings, I try to put more feeling than just realistic impressions of figures and landscapes and things like that. Feelings are the same in any part of the world. That is what I'm trying to create in my paintings—feelings!

"Feelings don't need language. When people from two countries meet and they don't know each other's language, a smile and the way they greet each other convey more than words. In the same way with paintings, you don't need language of words, because certain colors, certain forms, certain schemes, all create certain feelings in the minds of people, and that is the way paintings speak to people—but *not* to *all* people. It is also true that you have to 'read' paintings and try to understand the language of art, right?"

And since most Indians understand the language of the classical Hindu art, Lemuel tries to use that "language" to communicate the feelings and meanings of Christ to the Indian people. He believes that the solution is not to transform Christ into an Indian but to interpret him through classical forms and carefully chosen symbols.

"What I want to do in my paintings of Christ is to feel Christ's feelings. How Christ felt was more important than how he looked. And how we feel about him is very important, too. That is what I am trying to do in my biblical paintings—to put more feelings into my paintings, and while doing so, as an Indian greatly influenced by Indian culture, I'm using Indian forms and symbols to interpret the gospel and to portray Christ."

As an illustration of his approach, Lemuel points to one of his paintings of Christ, whose slender face is Asian in appearance, whose forehead is much lighter than the rest of his face, and who is holding a lotus flower. Lemuel explains, "The lotus is the holy flower of India and denotes purity like the white lily of U.S. tradition) and the coming of God to earth. In Indian paintings the sacred figure is always identified with a lighter forehead (like the halo in Western art). This light on the brow suggests the divine light of wisdom alive in the person. And in the background of this painting of Christ you see the broken arch of an ancient temple, reminding us it was Christ who saved the temple which was broken down and built again within three days."

Thus Lemuel Patole continually strives to maintain his integrity in art both as an Indian and as a Christian. The problem is how to make Christ human yet divine, Indian yet universal. ▼

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This 300-year-old brass figure of the goddess of prosperity once adorned a temple in South India. The cover design by Lemuel Patole is a rendering of the flag of India with its wheel of prosperity. (Photo courtesy of Air India)